Zions Herald

THE INDEPENDENT METHODIST WEEKLY

DECEMBER 27 1944

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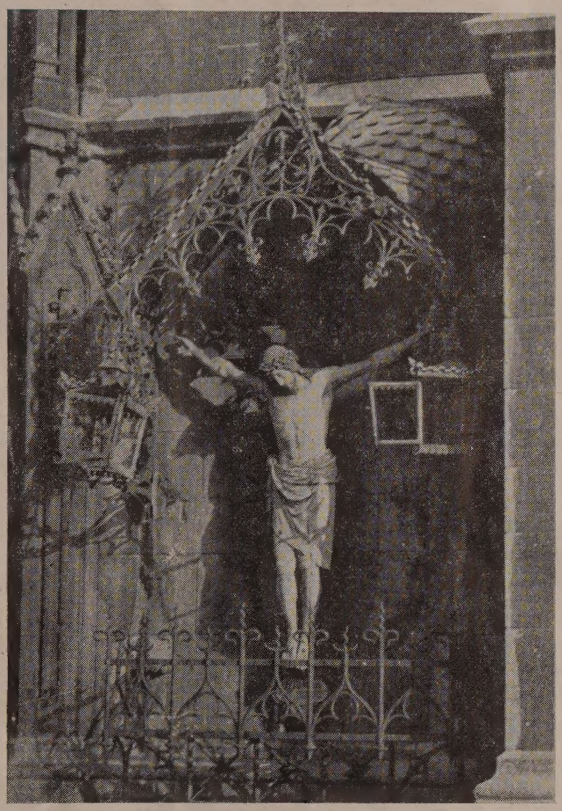

Europe's Lamps Are Broken

The lamps are broken, tragically sad
The Christ mourns on His Cross a world gone mad.
Untouched by fire and shell in Aachen's fall,
His doleful shadow still upon the wall.
Oh, that the One Who gave, for us, His life,
The nations from their blindness may release,
That gloriously, beyond this night of strife,
They see the morning of His reign of peace.

(See page 818)

FOUNDED 1823

LETTERS TO THE EDITOR

Church School Attendance

Apropos to a recent editorial (Z. H. Nov. 29), I have enclosed and marked my church bulletin for tomorrow. The actual record this fall shows a gain, week by week, over the corresponding Sunday of a year ago.

The record reads as follows:

Gain over corresponding Sunday last year

September	17	44	November	5	9
"	24	16	"	12	19
October	1	23	"	19	13
"	8	29	"	26	38
"	15	41	December	3	6
"	22	21	"	10	82
"	29	9			

This should be the kind of report that people like to hear about. I announced to my Official Board last fall that our emphasis this year was to be on the Church School.

(Rev.) H. Newton Clay,
Cliftondale, Mass.

This is what is happening in our Church School at First Church, Medford:

		Pupils	*Teachers*
October	1	138	19
"	8	132	20
"	15	114	19
"	22	130	19
"	29	157	20
Aver. "		134	19½
November	5	176	26
"	12	170	25
"	19	171	25
"	26	177	26
Aver. "		173½	25½

You will be glad to note that the percentage increase for the month of November over the month of October is 29%. You want to know the reason? CONSECRATED TEACHERS, COMPLETELY DEVOTED TO THEIR TASK. We do not have a printed program for everything that we do. Our school has many imperfections, but we are much more interested in the personalities than in *quantities* of literature.

(Rev.) Clarence A. Morrill,
Medford, Mass.

Mrs. Burnham's Column

"We have enjoyed the Homemaker's Corner very much and think it meets an urgent need of many homemakers. . . ."

Mrs. Cora J. Waterman,
Mrs. Angie Mathews,
Mrs. Lona Carpenter,
Hanover, N. H.

"I was delighted to find that Mrs. Harry A. Burnham was writing for Zions Herald. For years I enjoyed her helpful articles in the *Christian Science Monitor,* and have read them again with pleasure. I hope that her articles may be continued. She always is interesting and inspiring."

Janet C. Hanson,
Beverly, Mass.

Editor's Note:

We will continue Mrs. Burnham's "Homemaker's Corner" if there are enough of our readers who would like to have it continued.

Ashrams

(Z. H. Nov. 1st) "After reading Bro. Hankins' 'Escape letter,' I continued my reading hour in *Life Magazine* of Dec. 4th, page 59. A mere coincidence, of course. . . ."

(Rev.) Elisha Hooper,
Swansea, Mass.

666 or 667?

"Whoever wrote the article on 'Bishop Ledden at Boston Social Union' surely paved the way for our sect friends to climax their argument against 'B.U.S.T.' Imagine giving the official attendance at 666! Couldn't it have been 665 or 667? Now all they have to do is to shift the spotlight from Berlin to Boston and *Revelation* will be top Scripture for sure."

(Rev.) Warren Peters,
Boston, Mass.

Z. H. Stimulates

"Thanks for making the Zions Herald so stimulating. I get great fun and not a little enlightenment in reading it now, and perhaps it is a poor word, but I rather enjoy the tug of war that takes place quite consistently between the editorials and the subscribers."

(Rev.) Harold C. Metzner,
Providence, R. I.

Wesleyan Revival

"I was very much pleased to read the article by William A. Rich in Zions Herald of Dec. 6th. Mr. Rich expresses a desire for a Wesleyan Revival. It warmed my heart to read his words, and I, too, would like to see a revival of the Wesleyan type. When the Methodists gave up the class and prayer meetings, I think they made a great mistake, and they took away a very vital factor from the church, and this act did not meet with God's approval."

Edwin F. Higgins,
Providence, R. I.

The Council Is Wrong

[Extracts from sermon by Stephen H. Fritchman, Editor, *The Christian Register,* Unitarian. Boston.]

"The denial of membership to the Universalist Church of America in the Federal Council of Churches of Christ last week in Pittsburgh makes tragically clear that an outdated formula for Christian unity can be a weapon for self destruction by the churches of this country. The prestige of the Federal Council was never at lower ebb than after this action, which makes a fourth century theological dogma, today understood by one layman in a hundred thousand, the key to fellowship for Christians of the Protestant churches. American people who do not go in for theological debates will know that sixty-five thousand Universalists were banned from fellowship because the purpose, will and spirit of Jesus, the Galilean teacher, is not used as the bond of unity, but rather a doctrinal interpretation of the word "evangelical."

"Millions of clear-thinking, church-going and non-churchgoing Americans will choose the path to brotherhood named by the Master himself again and again, "him who doeth the will," and not that established by Athanasiues at Nicea. And they will be right. This simple selection of moral purpose instead of creedal statement is the issue in the recent blunder by the Federal Council. Appeasement of large denominations in the Council may preserve structural unity, but it will not increase the average man's respect for the ability of the church to understand the coming century of the common man. Time will prove that the Universalists, one of America's great Christian churches with an enviable record of liberal teaching, won at Pittsburgh. There is room for the Federal Council of Churches in the postwar world, but their recent decision does not prove that fact. It will be a Council which includes Universalists or it will be forgotten."

A Missionary Speaks Out

"Your kind question after lunch as to whether we missionaries were enjoying the Board meeting brought reply which probably surprised you. Let me explain.

"We folks who have seen service abroad believe that the keystone of the missionary enterprise is the trained, experienced missionary, and that the only excuse for the existence of the Board is to make the missionary effective.

"The impression we gather at a meeting of this kind is that the BOARD is the great entity—an end in itself, and the missionary is an inconsequential little employee. Salaries are raised for those who live in comfort in administrative jobs here, while salaries of missionaries remain unchanged, and no mention is made of complete loss of everything we possess by looting and bombing.

"No wonder we fight off a sense of discouragement and an inferiority complex with difficulty.

"Fortunately for the Board, most of us have such a sense of Divine Call that we would keep at the work under much worse circumstances.

"The familiar closing, 'Yours in the matchless fellowship,' can be given a sinister double meaning."

Sincerely,
(Missionary's name withheld)

The Cover Picture

The picture on the cover this week is from a snapshot taken recently by Walter L. Nathan, who is serving as a member of the O. W. I. with our forces in Europe.

Professor Nathan was at one time a teacher in Germany, fleeing from the Nazi regime to America with his family in 1937. Since then he has taught in several schools and colleges in this country, teaching among other subjects a course in "Religious Art" at Boston University School of Theology for a period of time.

In his work with the O. W. I., Professor Nathan follows the Army right up to the fighting front. For instance, when the German General, Elster, surrendered with 19,000 men, about three months ago, he was there getting recordings of the occasion for rebroadcasting to the German people. His knowledge of the German language and of the German people, makes him invaluable to the army there. The Nazis have tried many times to kill him. He took refuge once in the church pictured on the cover. The picture and poem were sent by him with Christmas greetings to his pastor, the Rev. Hamilton M. Gifford of the Newtonville (Mass.) Methodist Church, where he and his family hold their church membership. His address at present is O— 267 686, P and P. W., Twelfth A.G. A.P.O. 655 c/o Postmaster, N. Y. C.

Making Life Worth Living

HAROLD W. RUOPP

:very man at his best wants life to have meaning; he ıts it to be worth living. Most of us sooner or later :over, however, that we don't *find* life worth living, must *make* it worth living. It is a creative process) which we must enter. It is something about which must think, over which we must pray, and at which must work.

uppose then that we begin with the assumption that want to make life worth living—so that it becomes ıing of challenge and power. What is it we must do—at must we have? There are three indispensables that must possess if life is to be something more than a l and deadly and meaningless existence, and if we to be something more than cabbages or turnips.

'irst of all, we must have *a faith that is fit to live by.* Mind you, I do not say that we must have faith—but a h that is big enough and real enough and challenging ugh to live by. No person is devoid of faith. Every- has faith enough; the amount is quite abundant. The stion is, what is the object of our faith? In what do really believe? What do we most ardently love? To at or to whom do we give our most consistent atten- ı and devotion?

'aith in what? In whom? That's the all-important stion. The story is told of a grizzled old prospector) one day was traveling along Angel Trail up Pike's k. At one point, Angel Trail becomes very narrow, along side of it is a deep gorge. Now this prospector a praying man of sorts, and when he came to the row place in the trail, he got off his mule, and clasping hands together, he said, "Lord, there are times when ut my faith in you, but right now I'm putting all the h I got in this here mule."

morous? Yes. But it makes a great point greatly. netimes we put our faith in God, but quite as often put it in something else that is less than God.

)o you ask yourself, as I keep asking myself, why our ·ld is so tragically sick—sick unto death? It is not ause of lack of faith—not that! As a matter of fact, believe in the most fantastic theories and the most le forces. We have faith—some of us—in tea leaves horoscopes and crystal gazers and numerology. We e faith—some of us—in money and position and power fame. We believe—many of us—in guns and tanks bombing planes. The tragic fact is that our world the whole believes in physical violence above every- ıg else. We believe that material force is the final arbi- of our destiny, that might somehow makes right, t God is on the side of the largest armies and the best nbers. We have faith all right—but faith in false gods l half gods that can never save us—they never have l they never will.

ı faith fit to live by! That is what we need! And that d of faith isn't blind credulity, believing things we ɔw aren't so, nor is it "a magical formula by the mere etition of which we hope to harness supernatural pow- to do our bidding," so that God becomes a glorified ınd boy subject to our every whim and passion. That 't faith. Faith is reason that has become courageous; s reason moving out on the truth and beauty and goodness that it knows in order to find more of truth and beauty and goodness. Faith is believing farther than you can understand, then setting to work to bring to pass what you see. Faith, in the unforgettable words of Donald Hankey, is betting your life that there is a God—even when that God does not seem immediately real.

We need first of all a faith fit to live by. And if life is to be made worth living we must also have *a self fit to live with.*

For a man who does not have a self that is fit to live with is not fit to live with anyone else.

Not so long ago I received a letter from a friend in another city in which he says, "I have come to the point where I hate myself." It is an awful day in anyone's life when he awakens to make the discovery either that his soul is shriveled, paltry, petty, or that he hates himself. What makes it doubly tragic is that there is no escape, not even in death—that is, once you believe in immortality. There is no escape from oneself, always and always you must live with yourself.

> I have to live with myself and so
> I want to be fit for myself to know.
> . . . . . .
> I don't want to stand with the setting sun
> And hate myself for the things I've done.

The only hell I know is the hell of hating yourself at the same time you have to keep on living with yourself. Conversely, he who tunes himself to heaven has already tasted heaven.

A faith fit to live by! That is what we need! And that if life is to be made worth living, we must have *a work fit to live for.*

Each one of us, so it seems to me, has a double mission and a double task to perform. Each of us has his chosen life-work, his vocation—medicine, law, business, engineering, teaching, homemaking, or something else. But whatever it is, when properly conceived and done, it is a part of God's purpose and Kingdom. Too long have we talked about secular callings and sacred callings, as though that kind of a division could be made. But in God's economy there are no sacred callings and secular callings; there are only secular motives and sacred motives. A minister of a church can become dominated by things, almost completely secularized in his thinking and living, and an engineer can build a bridge and a doctor can assist nature in healing sickness and do it for the glory of God and love of one's fellows.

What I am trying to say is that we are not only professional and business people, we are at the same time members of a community, citizens of a nation and a world, members of a Kingdom—and that community, nation, world, and Kingdom depend not only upon our doing our vocations well, but upon a *plus* element—what we do beyond our chosen life work.

Is the world any better for our having lived in it? The answer to that question depends not only upon how well we do our chosen life-work, but also upon how deeply we enter into the life of the community and the world.

Yonder in Africa is Albert Schweitzer. Was there ever

a more versatile person than he? He holds degrees from the Universities of Strassburg, Paris, and Berlin. He is a theologian of the first rank, and his book on "The Quest of the Historical Jesus" is a standard in its field. He is a preeminent musician, and his "Life of John Sebastian Bach" has gone through many editions in French, German, and English. And yet with all this, Schweitzer was not content. One day he suddenly turned to medicine, and having received his medical degree, he went to Africa. Why, we are tempted to cry out, Why? But Schweitzer has an answer: "Because in Africa, there is need, and I must do what I can to help meet it." So there he is at this moment, working long hours, taking little sleep, helping the lame to walk, the blind to see, the sick to new health, "another Paul, equipped as a modern surgeon, and qualified by the majesty of Bach."

Sometime when you are in the mood to do so read his book, "Out of My Life and Thought." It will impress you as it has impressed me. In it he says what I have tried so hard to say:

"Anyone can rescue his human life, in spite of his professional life, who seizes every opportunity of being a man by means of personal action . . . for the good of fellow-men who need the help of a fellow-man. . . . No fate can prevent a man from giving to others this direct human service side by side with his life-work. If so much of such service remains unrealized, it is because the opportunities are missed."

Here then, in bold outline, is a kind of a philosophy of life. We do not *find* life worth living, we must *make* it worth living. We make it worth living by having a faith that is fit to live by, a self that is fit to live with, and a work that is fit to live for.

The Inner Crisis

E. Kendall Scouten

All trends point toward a post-war monopoly of military force by the four great powers. The purpose to which this force will be applied is the security of the post-war world. We shall have a political structure based on physical force, elevated as security, designed for freedom, and dedicated to peace. The immediate question is: can this sort of political architecture stand?

We must evaluate the plan in the light of our deepest Christian insights. These are concerned with spiritual reality and the moral imperatives which flow from it. We live in a moral universe where, unfortunately, might does not make right. Might does not even make wisdom, as can be seen from the fact that the technical contributions of small nation representatives at our various international conferences are so often more practical than those of the great powers. Therefore, to put supreme military power in the hands of nations who have no other right than that of victors in a test of brute force is to laugh in the face of God. We might expect that the victors would claim the spoils, but for Christians to bless such expropriation or to place faith in its functional value in a moral universe is a tragic joke at the expense of humanity.

No peace is secure, no power morally efficient which ignores the fact that the determinative forces of history are intangible, personal, spiritual. This raises the moral conflict into its proper sphere. When the spiritual forces of wickedness have been engaged by the spiritual forces of righteousness on the spiritual plane, permanent decisions will be made, not before. The reason why some of us must look upon this war as a tragic side-show, is that we are fighting on a level of greater realism. We know that the supreme conflict is within our own souls. We, ourselves, are an arena in which the war between good and evil is being fought out. We are tempted to project our struggle into the outside world, but reason warns us against feverish preoccupation with shadows. The force of evil is not vanquished with the destruction of a brother's body or the occupation of the place he stands upon. Even assuming the degraded moral character of the foe (a most questionable assumption), we see clearly that killing him or threatening to kill him does not make him better or displace the evil spirit in him. Brute force can not be used as a discipline for righteousness by one child of God upon another.

The net result of this war is that we have tired ourselves out. What little good has been accomplished has been due to the peculiarly redemptive genius of Almighty God. Have we lost the ambition to continue the struggle in the inner realm? The forces of evil have always been underground, in the dark corners of the soul. God has called for admittance to the arena, but we have refused Him admittance and scarcely looked over the wall ourselves. If evil triumphs in history, it is not because evil is insuperably strong, but because morally responsible men have not known where to find it. At the last, humanity may find itself in the position of the drunkard who, having lost his house-key upon the dark threshold of his home, is found searching for it out by the street-light "because there is more light here."

Rather, even as the evil one slips from our fingers in our moment of seeming triumph, man shall have an intimation of its real nature. He shall not have lived out this moment of history in vain. His eyes are searching the skies for the demon's habitat. His sensitive fingers touch a prostrate world and seek, first in one locale and then another, the final, determinative crisis. Closer and closer he comes to home. Now he comes upon the contradictions and divisions of his own spirit. Carefully he tests his strength against the universal spirit of evil. It is not enough, but he is no longer beating the air. He turns as he has never turned before, to tap the infinite resources of God.

He engages the enemy at the point of pride. Against it he pits the force of nameless sacrifice.

He tries him again at the point of gluttony. Against the sloth and ineptitude of the overstuffed stomach he pits the agile fitness of the trained physique, and from reserves of physical power he invests in cooperation and service.

Finally, he fastens his grip at the point of lust. The waste of venery is stopped. The force of sex is channeled into sublime encounters. The family is glorified. Social intercourse becomes radiant. Noble ambition thrives. The stagnant pools of concupiscence give way to the clear-flowing course of virile personality. The spirit finds a foot-hold for its climb.

The battle has just begun. But across this arena strides the figure of our Master. Here is no weeping Saviour, sorrowing over the bloody clinches of man with man. Here is the crusading, militant, splendid Son of God. Over our common struggle shines the white radiance of His Holy Spirit.

This whole new world we claim for Him.

The Year in Religion

Winfred E. Garrison

Above the din of a war moving with accelerated tempo, ıe agencies of religion have lifted their voices on behalf : spiritual values, the preservation of which is the ultiıate purpose of the war.

The churches continue to be concerned about both artime needs and postwar reconstruction. They are glad ı believe, as they may on good evidence, that religion ıs been a source of strength and comfort to many solıers at the front, and that the chaplains have been worth ıore than their weight in anything that might have been nt in their place. But they do not stress too heavily the ıo atheists in foxholes" theme, nor do they expect a ontaneous and automatic revival of religion either durıg or after the war.

Religious pacifism occupies a diminishing place in the icture. Church assemblies are usually careful to avoid eclaring the present conflict a "holy war." But even ıose which take pains to show that the church ("as ıch") is not at war have often made clear their confience that God would like to see our side win.

The Methodists, at their general conference in May, evised their 1940 refusal to "bless" any war, and came ; near to blessing this one as they could without using ıat word. Other denominations have taken similar acons, not recanting their previous judgment that war is horrible and un-Christian way of settling disputes beveen nations, but recognizing that a war is not necesırily (and this one not actually) a mere conflict of rival nperialisms, that moral issues are at stake so that even iod may have a reasonable preference as to the outcome, nd that, once a war is started, every citizen must throw is weight on one side or the other, however much he ıay loathe war.

The historic peace churches have maintained their testiıony and have furnished most (though not all) of the onscientious objectors, and have carried the burden of ıpporting the Civilian Public Service camps in which out 6,000 c.o.'s are detained.

The issue of peacetime conscription has stirred the ıurches, the feeling generally being that Congress should ot enact conscription legislation while the war is still in rogress. The Federal Council of Churches, the Catholic Hierarchy of the United States, and the Rabbinical Asmbly of America have all counseled against immediate ongressional action on a peacetime draft.

Studying the conditions of a postwar settlement which ill bring a just and permanent peace has become the ıost conspicuous interest and activity of the churches. hey led the way in such studies while the politicians were ill saying that we must win the war first and think out the peace afterward.

The churches, Protestant, Catholic, and Jewish, have llected and disbursed millions for the relief of war ictims abroad. Some denominations (the Lutherans onspicuously) conduct hospitality centers, similar to ıe USO, for service men and women. City church fedrations have developed extensive programs for the ocial and religious welfare of workers in new industrial reas, for the prevention of juvenile delinquency, for the esettlement of Japanese-Americans evacuated from the est coast, for the care of the inmates of public instiıtions.

As a result of increased national income, and also of ıcome tax exemption on gifts, church debts are being paid off, church budgets are generally balanced, reserves are being accumulated for future building.

Foreign missions are seriously hampered in many fields and are impossible in some, and travel restrictions create much difficulty. The wonder is that the work continues without interruption in so many places. The term, "world service," now coming into more general use, indicates an enlarged conception of the task ahead.

The plan to merge the Federal Council of Churches, the International Council of Religious Education, and other interdenominational agencies in a single National Council of the Churches of Christ in the U. S. A. is still in process of realization. The Federal Council and the International Council approved the proposal and voted to refer it to the constituent denominations. The Congregationalists were the first to approve. In September, a Canadian Council of Churches was organized with Anglicans, Baptists, Disciples, Evangelicals, Presbyterians, Salvation Army, and the United Church of Canada as members.

The World Council of Churches, which added five churches to its roster in 1943 and four in 1944, now has 86 constituent bodies in 29 countries. Plans have been announced for a small preliminary meeting, probably at Stockholm, as soon as fighting in Europe ends and reasonable freedom of travel is restored, to prepare for the first full meeting of the Assembly which, it has been suggested, may be at Princeton, N. J. The sudden and lamented death of Dr. William Temple, Archbishop of Canterbury, in October, was a heavy loss to the whole ecumenical movement. He had been chairman of the Faith and Order organization for fourteen years, and took the leading part in projecting the formation of the World Council.

Several projects for union between pairs of related or congenial denominations are under consideration. Some of them have made visible progress, but none has reached consummation during the year. The Presbyterian, U. S. A. and U. S. ("Southern"), both voted in their General Assemblies to continue their committees which are working on plans for closer relations between the two. The former also continues its negotiations for union with the Protestant Episcopal Church but, with some evidence of impatience, called upon the Episcopal General Convention of 1946 to commit itself to some definite proposal. Committees of the Congregational Christian Churches and the Evangelical and Reformed Church have approved preliminary terms of union and have proposed a two-year period of closer cooperation preparatory to formal union.

Concern for religious liberty, at home and abroad, is everywhere manifest, and there is widening understanding that this is inseparable from civil liberty. Interpreting the Four Freedoms, the Federal Council of Churches defined religious liberty as including "freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property, for these purposes." A joint committee of the Federal Council and the Foreign Missions Conference issued a report demanding that these rights be guaranteed by an international agreement.

An important shift in Roman Catholic administrative personnel was the appointment of Msgr. Howard J. Carroll to succeed Msgr. Michael J. Ready as general secretary

(Continued on page 828)

Zions Herald

Published by the Boston Wesleyan Association

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Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXII BOSTON, DECEMBER 27, 1944 NUMBER 52

The Universalists Must Stay Out

An injustice has been committed against our good friends, the Universalists! This splendid denomination was given every reason to believe that it would be included in the fellowship of Protestantism in the Federal Churches of Christ in America. The Universalists, at the largest General Convention it ever held, voted unanimously to ask for membership in the Federal Council and approved the Council's membership requirement: "to more fully manifest the essential oneness of the Christian churches of America in Christ Jesus as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them."

Moving with care, because the Universalists knew that some of the reactionary and conservative members of the Federal Council were opposed to inclusion of this body, the Board of Trustees of the denomination met with Council representatives and got their advice on how to proceed with the application. Conferences with the advocates and the opponents were held in January and April of 1942, and in addition to these meetings, individuals were consulted: Luther A. Weigle, Albert E. Day, Samuel McCrea Cavert, Roswell P. Barnes, Bishop Herbert Welch, Bishop G. Bromley Oxnam, Charles Clayton Morrison, and many others. As a result of all these discussions and on the basis of suggestions made by these groups and individuals, the final application was prepared and sent to the Federal Council on September 21, 1942. (Actually everything could have been presented to the Council for action at its 1942 meeting—but the executive secretary did not inform the convention that the application was at hand.)

Finally, in 1944, after even more study and revision, the Federal Council of Churches got ready to consider the matter of whether or not they could include, in Christian fellowship, the members of the Universalist Church. When the matter was presented, no member of the Universalist Church was allowed to be present to answer questions. (Two years before, when the Church of the Brethren were admitted, their members actually sat in on the whole session.) The Southern Presbyterians said that they would withdraw from the Council if the Universalists were admitted; this *splendid attitude* was reinforced by statements from the Northern Presbyterians, the United Presbyterians, and the United Lutherans. These objectors who did not believe in the sincerity of the Universalists in adopting the Council's requirement, got support from the Baptists, the Evangelical Church, the Reformed Church, the Reformed Episcopal Church, the United Brethren, and the United Church of Canada, AND THE METHODISTS! The supporters said that they did not want to admit the Universalists if it meant that the Southern Presbyterians and their friends would leave the Council. (Dr. Fosdick commenting on this action said, "Christian practice is repeatedly sacrificed on the altar of 'harmony.'")

We believe that an un-Christian thing has been done by the Council of Churches, and that every possible effort ought to be made to rectify this mistake. When divisions are so marked and so damaging to the Christian Church, we certainly have a right to expect that our one great cooperative body will be bigger than this recent action would indicate. If the Southern Presbyterians believe that they have a case against the Universalists, then they must have a case against every other denomination in the Council—for the statement of membership was accepted by the Universalists!

The Methodists, Baptists, etc., ought to be very sorry for their willingness to "stand-by" at a time like this. Maybe we are getting too "number conscious" for our own good. We cannot ignore the fact that *the vote of our own denominational representatives indicates expediency and not conviction.*

Let us right the wrong now!

What Will the Southerners Do?

The Supreme Court of the United States has ruled that Negro employees of American railways are protected by the Railway Labor Act against management-labor pacts seeking to drive them out of their jobs or deny promotions.

This is an important ruling, for Negro firemen have been put out of their jobs due to an agreement in 1941 between the Brotherhood of Locomotive Firemen and Enginemen and twenty-one southeastern railroads.

Heated editorials from out of the south have indicated that the southern people and their railroads would never comply with government directives that

ould place Negroes in places of labor importance. his is the test: will the southerners rebel against it l, or will they work out some new "escape plan" hich will again deny Negroes their rights as free tizens?

We believe that if American labor is to gain the spect of the American people, it must practice jus-:e within its ranks. We believe that if management to gain the respect of the American people, it too ust practice justice. No harmony can exist within e framework of democracy until justice motivates e operations of all groups who control programs operations. We hope that the southern labor oups and managements will take this new ruling a challenge to correct the existing inequality and at they will use it as a mutual springboard to create new step of progress in the healing of the racial ounds.

Senator Nye's Parting Shot

Senator Nye has chosen to celebrate his exit from ublic life by one last outburst of irresponsibility. In s farewell address after twenty years in the Senate predicts that within the next twenty, even perhaps n years, this country will be called to war with Rus-a. To recognize just how reckless such a "predic-on" is, we need merely imagine what our own feel-gs would be if a member of the Russian Govern-ent, or even, let us say, a retiring British Member of arliament, were to declare that his country could ex-ect to be at war with the United States in the next ecade or two.

Such a "prediction" can serve no other purpose than sow mutual suspicions and division. It is the sort statement that raises the hopes of our enemies and us helps to bring about precisely the result that the azi leaders are trying desperately to achieve. As ng as it was a question of war against Japan or Nazi ermany, Senator Nye posed as a pacifist, but he ooses to make the most belligerent and mischievous atement possible about Russia.

Mr. Nye's farewell address will have only one good fect. It will prove to the ccomplete satisfaction of e voters of North Dakota how right they were when ey rejected him in the last election.—*Editorial, New ork Times, December 21, 1944.*

Wards and the WLB Again!

Mr. Sewell Avery, chairman of Montgomery Ward nd Company, has placed the War Labor Board in rather "different" position this time. The reply of r. Avery said, in effect, that Ward's had complied ith all of the established labor laws and wage-ales, but that they refused to operate on a closed-op basis which had been "advised" by the WLB. r. Davis, head of the WLB is now in the rather mbarrassing position of having to recognize that his ommittee has no authority to enforce its "advice," but must go to the President of the United States for the execution of its orders.

We are not going to debate Ward's side or the side of WLB in this matter; but it does seem obvious that if we are to depend on WLB as a force which will steady the labor-management problem in our country, we ought to have either a new WLB or have one with power. It does not seem at all clear that the WLB can demand a closed shop for anyone and be within the confines of the spirit of our American democracy. But the WLB should have defined authority so that they may have a specific "yea" or "nay"—lest we find an increasing number of annual labor scandals dramatically turned over to the President for hurried and dictatorial solution.

We cannot afford to go on having private industries seized one day and labor conscripted the next day. *It is not consistent with our way of doing things.* The WLB seemed to be a good idea when it was started, but throughout these past months there have been increasing evidences of its organic weakness. We must either have it or not have it!

The Secretary of State Says Three Things

Mr. Stettinius, Secretary of State, has made a statement regarding the current discussion on Poland: (1) we stand for a "strong, free and independent Polish state with the untrammeled right of the Polish people to order their internal existance as they see fit"; (2) "if a mutual agreement is reached by the United Nations directly concerned, this Government would have no objection to such an agreement. . . . The United States Government continues to adhere to its traditional policy of declining to give guarantees for any specific frontiers. . . ." (3) "It is the announced aim of the United States Government . . . to assist the countries liberated from the enemy in repairing the devastation of war and thus to bring to their people the opportunity to join as full partners in the task of building a more prosperous and secure life for all men. . . ."

Frankly, the statement does not seem to be much of an answer to Mr. Churchill's shocking speech of last week. Does it mean that, while we think that it would be "nice" to wait until the war is over to settle the matters of international boundries, we will "have no objection" if a few anxious nations begin to settle these matters prior to V-Day? Or does it mean that we are heading for another blind isolationism that will eventually put our nation back where it was after the last war when we, under the spiritual leadership of Harding, Hearst and others, withdrew ourselves from any active and positive relationship to Europe's problems? Russia and Great Britain are our allies and we must not allow them to be allied solely for the purposes of war—we must continue as active a relationship with them in the fixing of the postwar geography!

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for Jan. 7.

The childhood of Jesus.—Matthew 1, 2.

The story of the birth of Jesus is a prologue to the Gospel according to St. Matthew. It introduces us to the main characteristics of the wonderful message which the great book was bringing to the world. We should read these chapters carefully to see for ourselves just what those characteristics are and how they are expressed in the Christmas story. Then we should go on to see just how the story applies to ourselves and to our world.

We saw his star in the east, and are come to worship him . . .—Matthew 2:2.

When Herod the king had heard it, he was troubled, and all Jerusalem with him.—Matthew 2:3.

The Gospels all tell of the coming of One Who was the desire of all nations, the long promised and long expected Messiah. Yet they also tell us that when He came at last He was rejected and crucified. *"He came unto his own, and they that were his own received him not."* The world of the Gospels presents a strange spectacle of a mixture of longing expectancy of the coming of a new king with an angry resentment of His advent. In St. Matthew's story of Jesus' birth there are wise men making their journey from afar to worship the young child, but there is also the dark figure of Herod, and there are the people of Jerusalem sharing his fear and dismay.

If we compare this world, so confused, so much at war within itself, with our own, we can see how sadly alike the two worlds are. We celebrate Christmas with lights and carols, but how little we are really willing to have the spirit of Jesus reign in our business, in our politics, in our pleasures. We know how vain and empty our modern life is, we feel the need of a Master Who can control and unify our conflicting desires, bring us to an adequate understanding of ourselves, and thus give us peace instead of war, and sweet content instead of bitter unrest. But still we cannot bring ourselves to surrender to Him Who can give rest to our souls, because, like Jerusalem of old, we are unable to throw off our own petty tyrants. Jerusalem was greedy and selfish, and therefore was willing to pay the price of keeping her own greed and selfishness by submission to the cruelty and oppression of Herod rather than welcome a Christ Who would begin by sweeping away her sin. Deep down in her heart she knew that the evil things to which she was clinging were destroying her, but she could not give them up. She did not love Herod, but she did feel more at home with him than with a Christ Who was coming out of the ancient prophecies to claim the lordship of her life.

Today our world prays for peace, but takes the way of life which leads to war. We pray for unity within our nation, but take the paths of racial discrimination which rends us asunder. We pray for individual blessing, but take the road of selfish gratification which leads only to frustration. We greet the Christ Child with holiday merry-making and the time honored forms of worship. But if we took Him with real seriousness we should be as deeply troubled as ever was the Jerusalem of Herod. Are we, too, more at home with Herod than with Christ?

Arise . . . and flee into Egypt . . . for Herod will seek the young child to destroy him.—Matthew 2:13.

Does it seem strange that God's Son must be carried off to Egypt for fear of Herod, who, after all, was only a petty kinglet? But is it any more strange than the crucifixion? The story which St. Matthew has to tell was about a King Whose kingdom was not of this world, a King Who ruled by love and truth alone, a King Who conquered only by the sword of the Spirit. The Son of God could not be sheltered from the brutal force of a false king's cruelty by the exercise of power like his own. To take the weapons of Herod would be to surrender the cause of a kingdom of the pure spirit, to give up the attempt to reveal the power and the glory of the true Kingdom of God. The time for the great sacrifice had not yet come, and Herod's evil purpose was defeated by flight.

Yet how terribly Herod and all Herod's world are judged by that pathetic little group as it hurries down the road to Egypt, neither the first nor the last of a long procession of refugees. For what more dreadful judgment can ever be passed on any man or on any generation than for God thus to register their utter insensitiveness to the appeal of innocence and love? We condemn Herod—and rightly. But was he the last to harden his heart against the appeal of the Christ Child?

We saw his star in the east . . .—Matthew 2:2.

For thus it is written through the prophet . . .—Matthew 2:5.

In St. Matthew there are many references to Jesus as fulfilling the ancient prophecies of Israel. His coming was the final consummation of God's eternal purpose, for which He had through the ages been preparing His people. That birth at Bethlehem was not the outcome of any sudden resolution of the divine mind—it was the expression in time of an Eternal Will. The Gospel of Jesus Christ is the revelation of the inmost heart of the ever living God.

But notice how little the message of the prophets meant to the chief priests and scribes, the leaders of the chosen race, the most privileged of all men. It was to strangers from the East, to men who knew not the prophets, that the message came with power. Cold hearts make dim eyes and dull ears. But to those of the understanding mind the stars tell the story of God's love.

For discussion.

1. Draw out in detail the contrast between the evident sincerity of the various manifestations of interest in the Christmas story every year and the state of the world; the war, the toleration of tragic contrasts between wealth and poverty, the many restless and unwholesome aspects of our pursuit of pleasure, the worship of material wealth. What is wrong?
2. Is there a lesson for us in the frequent contrasts between the vitality of the newer churches of the mission field and the lethargy of many of our home churches. (The chief priests and scribes knew the scriptures but remained at home while the "heathen" wise men hurried off to Bethlehem).
3. The direct contradiction between the idea of kingship as represented by Herod and that represented by Christ. What meaning does it have for us and for our day?

LESSON FOR JANUARY 14. "Jesus begins His ministry."

For study and report.

1. What did His baptism by John mean to Jesus? Why did He desire it? What result did it bring to Him?
2. *Jesus was "lead up by the Spirit . . . to be tempted of the devil."* What does this mean?
3. How are the temptations of Jesus typical of human temptation? Are similar temptations bound to come to any human being who stands consciously on the threshold of his career?
4. Jesus met every temptaion with a quotation from the Bible. What does this tell about His preparation to withstand the ordeal? What had His Bible done for Him?

Dr. and Mrs. Henry L. Wriston, now living in Sarasota, Fla., will observe their 59th wedding anniversary on December 29th.

Dr. Harry A. Hanson, principal of Lucknow Christian College, Lucknow, India, wrote recently, telling of the approaching Central Conference in India, and of his receiving the August 30th issue of ZIONS HERALD, with his family's picture on the cover.

The Rev. James G. Lane, pastor of the Hillside Methodist Church, Medford, Mass., is now a patient at the Peter Bent Brigham Hospital, Boston.

The Rev. F. Howard Callahan, pastor of the Church of St. Paul and St. Andrew, N. Y. C, recently spoke in Cleveland at a 25th anniversary observance of a class in Windermere Church, of which he is a former pastor.

Miss Irma Chappell has been engaged by Christ Church, N. Y. C., as executive secretary. She will replace Miss Norwood Baker who has accepted a position with the Association of American Colleges and Universities. Miss Chappell is a Floridian, a graduate of the John P. Stetson University, Deland, Fla. Mr. Sidney Smith has been engaged as student assistant. He is a student in Union Theological Seminary and will serve as superintendent of the church school junior department and assist with the boys' club. His home is in Elmira, N. Y.

Mrs. O. L. Barnard, widow of a supply pastor in the former Vermont Conference, died on November 15th, at the age of 89. During the last years of her life, she lived with her daughter, Mrs. F. E. Lintner, in Chadworth, Calif. Mrs. Barnard is survived by two daughters and two sons: the Rev. O. E. Barnard, pastor of the Congregational Church, Thompson, Conn., and the Rev. Milo W. Barnard, pastor of the Methodist Church, Bloomingdale, N. Y., and a member of the Troy Conference.

John T. Lord, member of the Central Methodist Church, Lawrence, Mass., for fifty-five years, died on Dec. 6th. This church, in which his memorial service was held, was a credit to his memory, for he was one of the five laymen on the building committee in 1912. Mr. Lord served in the past as Central Methodist's lay member to the N. H. Annual Conference, and in 1928 as the lay member of the N. H. Annual Conference to the General Conference in Kansas City.

Alphonso H. Smith, member of Trinity Methodist Church, New Bedford, Mass., died on Dec. 2nd. A trustee for many years, he was very active in the rebuilding program when the old County Street Church merged with other churches to form what is now known as Trinity Church. Funeral services were conducted by the Rev. William T. Wallace on Monday, December 4th.

Edwin Charles Gammage, a textile designer for nearly 50 years, died at his home in Providence, R. I., on Dec. 10th. Mr. Gammage joined the Methodist Church in Woonsocket, at the age of 13, and was a member there until 1907; he also served as trustee, steward, and treasurer for many years, and was historian when the centennial observance was held in 1934. He had been an active member of Trinity Union Methodist Church, Providence, since 1912, and a steward there for 19 years. The Rev. Harold C. Metzner, his pastor, officiated at the funeral service on Dec. 13th.

Dr. and Mrs. Harry W. Worley were guests of the Rev. and Mrs. J. Lester Hankins at St. John's Methodist Church, Dover, N. H., from Dec. 12th to 18th. Dr. and Mrs. Worley had a full program, speaking to the various societies of the church. On Wednesday noon, Dr. Worley, who is a past president of the Foochow International Rotary Club, spoke at the Rotary Club. On Thursday evening they opened the Crusade for Christ drive by serving a Chinese supper to the local Council.

Chaplain William E. Austill, U. S. Army, a member of the New England Conference, has recently been made Chief of Chaplains in the Aleutians. Chaplain Austill was pastor at Framingham, Mass., prior to his entrance into the Chaplaincy in 1940.

Charles Jeffras, son of Dr. Charles W. Jeffras, district superintendent of the Springfield Area, and Mrs. Jeffras, arrived home for the Christmas holidays, having been in the South Pacific for four and a half years.

Dr. Charles L. Calkins, associate secretary of the Board of Pensions of The Methodist Church and member of the Detroit Conference, has been elected to the presidency of the Church Pensions Conference, which consists of pension organizations of 21 Protestant denominations having total invested endowment and reserve pension funds of over 234,000,000. The election took place at the annual meeting of the Conference in New York City on November 28-29.

Dr. William C. S. Pellowe, pastor of First Church, Port Huron, Mich., and a subscriber to ZIONS HERALD for many years, has been elected president of the International Ministers' Association of Port Huron and Sarnia. This association, unique in the history of inter-border relations between Canada and U. S. A., holds monthly meetings, alternating between countries, and has had a continuous history for over a quarter of a century. It has done much to foster goodwill "across the river" which separates the two countries at this point.

Appointment of a Protestant chaplain to the Griffin Manor-Hyde Park housing units for war workers in Niagara Falls, was authorized by the Board of Directors of the New York State Council of Churches. Services of the chaplain, to start shortly after Jan. 1, will include visitation, personal counseling, religious education, and other activities.

"All missionaries interned and well. Greetings to families." This was the cablegram received from Dr. Ernest E. Tuck, superintendent of the Philippine Island Mission of The Methodist Church, on December 19, by Dr. R. E. Diffendorfer of the Board of Missions and Church Extension. This is the first message received in almost a year by the Board from some twenty missionaries interned by the Japanese on Luzon Island with the fall of Manila and Corregidor three years ago. Repatriates on the "Gripsholm," however, had confirmed the good health of the missionary families despite severe restriction of movement and action. The cablegram came through the International Red Cross, and Dr. Diffendorfer immediately cabled Christmas greetings to the interned missionaries through the same channel.

One hundred experimental centers to combat juvenile delinquency are being set up in churches of the Northern Baptist Convention, it was announced by the Rev. Emil Kontz, secretary of the Baptist Home Missions Society's new committee on juvenile protection. The project will cover a period of six months, starting January 1, and each of the churches chosen for the experiment is being asked to establish a committee on juvenile protection, and to sponsor a positive youth program.

Forty-seven Protestant churches are charter members of the "United Churches Organization," formed in Harrisburg, Pa., for the purpose of "finding solutions for the serious problems facing our community." The Rev. Harry W. Zechman was named chairman. Declaring that they must answer the accusation that "as ministers we do not have the authority to speak for our churches on vital issues of community life," the group promised "a strong voice and determined action" in meeting problems. One of the first activities of the organization will be a program to combat juvenile delinquency.

The *Virginia Methodist Advocate,* official weekly issued by the Virginia Conference of the Methodist Church, has published the full text of the recent pronouncement by the Catholic Bishops of the United States on the subject of world peace. The *Advocate* recommended that the proposals be carefully studied by its readers.

Protestant, Catholic, and Jewish clergy have united with school officials in Springfield, Mass., to conduct a voluntary religious census of children in all the public schools, it was announced by Dr. Worth M. Tippy, acting executive secretary of the Greater Springfield Council of Churches. A total of 22,000 registration cards will be distributed. Purpose of the census, said Dr. Tippy, is to enlist children for religious instruction "to give every child fundamental knowledge about God and the spiritual life." He estimated that about half the children of Springfield receive no religious training.

The story of the first Christmas is being presented several times daily in historical dioramas on the dome of the Hayden Planetarium in New York City during the holidays. It is free to visiting service men.

In a quiet, dignified ceremony, memorializing the dramatic sacrifice of four Army chaplains, the War Department posthumously awarded the Distinguished Service Cross to the families of the men who gave their lives "for love of God." The decorations were awarded in honor of U. S. Army Chaplains George L. Fox and Clark V. Poling, Protestants; John P. Washington, Catholic; and Alexander D. Goode, Jewish. All died aboard a sinking troop transport after handing out available life jackets to others. Men who had

left the ship saw them standing together, arm in arm, praying as the ship went down. Presented by Lt. Gen. Brehon Somervell, chief of Army Service Forces, the decorations were received by the widows of Chaplains Goode, Poling, and Fox, and by Mrs. Leonhard A. Schwoebel, sister of Chaplain Washington.

The alumni of the former Cornell Memorial Sunday School announce the election of the following officers: J. Charles Riedel, 505 Macon St., Brooklyn, N. Y., president; Conrad Totten, 12 Ballard Ave., Valley Stream, N. Y., vice-president; Rev. Otto Brand, 124 Marcellus Rd., Mineola, N. Y., chaplain; Mrs. Martha Hallwood, 106 Lockwood Ave., New Rochelle, N. Y., treasurer; and Mrs. Henry Kuehne Kimmer, 2788 Marion Ave., Bronx, N. Y., secretary.

Nurses from several Brooklyn hospitals were guests of honor at the Sunday evening service at Hanson-Place Central Church, N. Y. C., December 10. A Christmas corsage was presented to each nurse. The poem, entitled "This is my Nurse," written by the pastor, the Rev. John Emerson Zeiter, was printed in the calendar. The day before, Miss Adelaide Hawley, NBC's woman's page commentator, announced the service and described several of the unique architectural features of this Brooklyn "Cathedral of Service."

The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, Jan. 2, at 2 p.m., in the ladies' parlor of the Copley Church, Boston. Devotional period will be led by Rev. Francis W. Brett, Stanton Avenue Methodist Church, Dorchester. The pourers at the social tea are Mrs. Lewis Mason, president of the Woman's Society of Christian Service, and Mrs. Harold Bean. All committees please come prepared to read annual reports.

The Soviet people received from Russian War Relief more than $6,500,000 worth of American clothing, household articles, medical equipment and other relief supplies during the three months ending October 1, it was announced today by Edward C. Carter, president of the American relief agency. The supplies were transported on 105 ships.

An annual Methodist Conference on Christian Education will be held in Nashville, Tenn., Dec. 29-Jan. 3, at Scarritt and Peabody Colleges. An attendance of more than 500 is indicated. The conference membership is composed of outstanding leaders in the Methodist Church in the field of religious education. They include presidents and executive secretaries of conference boards of education; conference workers with children, youth and adults; local church directors of Christian education; college teachers of religion; members of the staff of the Division of the Local Church, and the Editorial Division of the Board of Education, and other professional and semi-professional workers.

Archbishop Richard J. Cushing, of the Roman Catholic Church, speaking to the St. Vincent de Paul Society at Cathedral High School, Boston, denounced permanent peacetime military training as leading infallibly to war, and laid the origin of war to modern education. "You don't want compulsory military service in this country. We all know it's another route to future war, so I appeal to you to unite and to work together. We are more than a million Catholics in the Boston archdiocese. We have latent power. We have strength. All we need is organization, inspiration, goals and objectives; nothing can stop us in the attainment of them."

A public half hour of daily Bible reading by the general secretary of the New York Bible Society, the Rev. Millard L. Robinson, was carried out between Thanksgiving and Christmas, at the Assembly Room, 5 East 48th St. The society is 135 years old this month. Dr. Robinson is a member of the New York East Conference, and was for 16 years executive secretary of the New York City Society of The Methodist Church, prior to taking up his present work in 1931.

The Frederick Williams Perkins Foundation has been established by the Massachusetts Universalist Convention as a memorial to one of its prominent leaders. One object of the memorial, to which the group contributed $1,000, will be to provide lectures at each session of the convention, which will rank with notable lectureships at leading universities. The sum of $5,000 is sought for this purpose.

Support of a new State Fair Employment Practice Commission was voiced by churchmen at public hearngs conducted in New York by the New York State Commission against Discrimination. Among the speakers were Dr. George Haynes of the Department of Race Relations of the Federal Council of Churches; Dr. Robert Searles of the New York Federation of Churches; and Dr. J. H. Carpenter of the Brooklyn Church and Missions Federation.

The Home Missions Council of North America will hold its meeting in Atlantic City, N. J, from Jan. 8 to 12th

On Sunday morning, Jan. 7th, at 10 a.m., the Columbia Church of the Air will feature the Foreign Missions Conference of North America, which will be in session in Toronto, Canada, from Jan. 5 to 8th. The major part of the program will consist of dramatizations of great present day missionary achievements taken from stories in Dr. Henry P. Van Dusen's new book which is about to be released.

Crusade News

The Mittineague Church, West Springfield, Mass., whose first returns were previously reported in Zions Herald, is going to exceed its quota by $500.

The Grace Methodist Church, St. Johnsbury, Vt., has gone over the top in the Crusade for Christ drive. The quota for this church was $2653. At a recent Sunday morning service, $3000 was raised in just 30 minutes; $100 per minute. The Rev. Harold Buckland, formerly of Schenectady, N. Y., has been pastor there for only six weeks. The Official Board planned the presentation of the program and Donald McGregor, Merrick Counsell, Theodore Carr, and Willard Ward, chairman, presented the financial needs to the congregation.

The following additional churches in the Boston Area are going over the top in the Crusade for Christ: Belmont, with a quota of $4100, raised $2300 in cash on Sunday, Dec. 3rd; St. Mark's, Brookline, with a quota of $4100, raised $4550 in cash and pledges; St. Paul's Italian Church, East Boston, raised $460 in pledges, $60 over their quota; Immanuel, Waltham, with the drive not yet finished, has reported $2600 of their $3000 goal; Fourth Church, Roxbury, a Negro church, has raised $600 of their $800 goal, and their drive is still unfinished.

With Our Writers

Harold W. Ruopp, Chicago, Ill.; pastor Central Community Church.

E. Kendall Scouten, Minetto, N. Y.; pastor of Community Methodist Church.

Winfred E. Garrison, New York City; staff writer Religious News Service.

Bishop Fred Pierce Corson, Philadelphia, Pa.; resident in the Philadelphia Area.

Plan of Episcopal Visitation

Northeastern Jurisdiction

Baltimore, Western Maryland College, Westminster, Md., Flint, June 6
Central New York, Ithaca, N. Y. (First), Ledden, May 30
Central Pennsylvania, Pine Street, Williamsport, Pa., Flint, April 18
Genesee, Buffalo, N. Y. (Plymouth), Ledden, June 6
Maine, Augusta, Me. (Green Street), Hartman, May 2
Newark, Newark, N. J. (St. Lukes's), Oxnam, April 12
New England, Springfield, Mass. (Wesley), Hartman, May 16
New England Southern, East Providence, R. I. (Haven), Hartman, June 6
New Hampshire, Tilton, N. H., Hartman, April 4
New York, Kingston, N. Y. (St. James), Oxnam, May 3
New York East, Brooklyn, N. Y. (Hanson Pl.), Oxnam, May 16
Northern New York, Oswego, N. Y. (First), Ledden, May 23
Peninsula, Referred, Flint, May 9
Philadelphia, Philadelphia, Pa. (Arch St.), Corson, March 8
Puerto Rico, Guayama, P. R., Flint, Feb. 7
Troy, Saratoga Springs, N. Y., Oxnam, April 5
Wyoming, Scranton, Pa. (Elm Park), Corson, April 11

MEET THE METHODISTS

Arnold P. Bowlby, a member of the Maple Street Methodist Church, Lynn, Mass., was recently elected to the presidency of the Retail Trade Bureau of that city. His first act was to recommend the procedure which you find outlined in the following letter, and which is worthy of commendation.

"To members of the Retail Trade Bureau:

The directors of the Retail Trade Bureau at their meeting on Wednesday, unanimously voted to cooperate with the various churches if and when V-E Day comes.

We understand that churches have already perfected plans for this event, and will be open for prayer, thanksgiving and meditation.

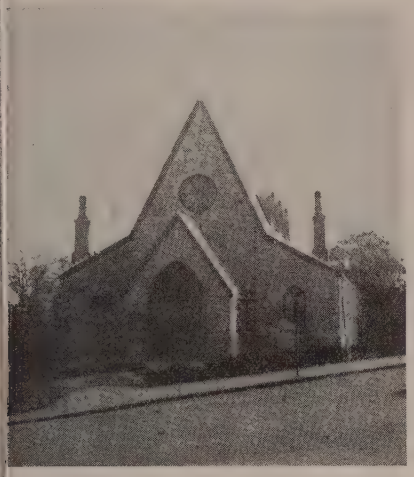
The Board feels that this day should be one of prayer rather than celebration, for although much will have been accomplished, we will still have much to do.

Accordingly, the Board requests all members to place this program before their employees, urging them to attend their own place of worship, to give thanks to what has been accomplished and to pray for what we must still accomplish.

If you agree, we would suggest that a copy of this letter be placed on your bulletin board."

Methodists of Boston Rock

The First Methodist Church of Jamaica Plain, Mass., is observing this year the eighty-fifth anniversary of its organization. The first regular preaching services were held out-of-doors at the famous Boston Rock, the Rock being used as a pulpit. The Rev. Gilbert I. Haven, later bishop, preached the first sermon at this unique place of worship. Soon after, a hall was hired, and services were



First Methodist Church, Jamaica Plain

held there until the present edifice was built in 1870. Two years before, a strong board of trustees was formed, including such men as Jacob Sleeper and Isaac Rich. Both of these men contributed $500 each to the new enterprise. It is also interesting to note that the Unitarians of Jamaica Plain gave $6000 to this project. During the years the church has continued to have loyal and hard working laymen and ministers. Some of its ministers came to places of leadership in the

The Pastor at Boston Rock

church such as men like Bishop Bashford and President Huntington of Boston University.

In connection with the observance of this anniversary, the church has had several special events. On Sunday afternoon, October 1st, a pilgrimage was made to the Rock by the pastor and members, where an appropriate service was held. Bishop Lewis O. Hartman was present on Sunday, November 19th, and preached the sermon. The following Monday, the Rev. William Gunter, superintendent of the Boston District, preached. On the evening of December 1st, the members and friends of the parish gathered at a banquet. The Rev. Charles W. Jeffras, Springfield district superintendent, and a former pastor, was present and gave the address. Other former pastors present were the Rev. Henry W. Bock and the Rev. Cato Dick. Letters were read from the Rev. Jerome Wood, the Rev. Harold H. Cramer, and the Rev. Alfred L. O'Brien. A former member, Chaplain Ralph Smith, sent congratulations, as did also Captain Noel P. Laird, now serving with the armed forces in Europe. Mrs. Lillian E. Charlton composed and read a poem for the occasion.

The church is in the midst of a campaign to raise $3000 for repairs on church and parsonage. The anniversary committee are Mr. Allen B. Rider of the Board of Trustees and the Rev. Leroy A. Lyon, the present pastor.

Another Mortgage Burned

Impressive services in which the pastor, two former pastors, and members of the Board of Trustees took part, marked an important milestone in the life of Trinity Methodist Church, New Bedford, Mass., Tuesday night, Dec. 5.

The occasion was the burning of a $65,000 mortgage on the church property, culminating an effort which had extended over a period of 20 years. The mortgage had been placed following a successful campaign in 1923 for $100,000 to remodel the church.

Payment of $7,750 remaining on the debt resulted from a quiet campaign last month among members and friends of the church, conducted under the direction of the Rev. William T. Wallace, pastor, and a committee headed by Gustaf A. Johnson and Charles Mitchell of the Board of Trustees.

A congratulatory message from Bishop Lewis O. Hartman of the Boston Area was read by Mr. Wallace at the service. The Rev. Leonard C. Harris, superintendent of the Providence District, who was pastor of Trinity Church when remodeling took place, brought greetings from the New England Southern Conference. The greetings of the New Bedford District were conveyed by its superintendent, the Rev. P. M. Spurrier, who succeeded Mr. Harris and preceded Mr. Wallace as pastor of the church.

While a congregation of several hundred members sang the Doxology, Trustees William O. Fuller, Francis N. Howes and Albert P. Cunningham, put the mortgage to flames. Mr. Fuller acted in place of Mr. Johnson, president of the Board, who was ill.

In an address on "The Living Church," Mr. Harris recalled incidents connected with the remodeling of the church and emphasized three characteristics of any truly vital church —enthusiasm, unity, and faith.

Trinity Methodist Church resulted from the union in March, 1923, of the County Street and Second M. E. Churches. Part of the congregation of the Pleasant Street M. E. Church also joined in the merger, although the latter church as a body voted against uniting.

In December of that year a one-week campaign, directed by Dr. F. H. Devine of New York, raised a building fund of $100,000, carrying to successful conclusion the largest financial enterprise attempted by a New Bedford church up to that time. Work of re-

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modeling the County Street Church, which had been built in 1858, was begun shortly thereafter. Dedication of the reconstructed building took place Dec. 5, 1926, with the late Bishop William F. Anderson as speaker.

During the ensuing years the indebtedness incurred in the extensive remodeling was steadily reduced. Its final $12,000 was paid off within the past year, under the leadership of Mr. Wallace.

Mr. Harris was pastor for 10 years. Mr. Spurrier held the pastoate for eight years, until his appointment to the district superintendency in 1940, and Mr. Wallace has been pastor since that time.

Announcing New Missions Staff

The roster of staff members for the four divisions of the Board of Missions and Church Extension of The Methodist Church was completed for 1945-46 by elections at the annual meeting in Buck Hill Falls, Dec. 4 to 9. Most of the executive secretaries and treasurers were elected for the quadrennium at the organizational meeting of the Board in July last, but associates, departmental heads, etc., are elected annually. The completed staffs are now announced as follows:

DIVISION OF FOREIGN MISSIONS

Executive Secretary, Ralph E. Diffendorfer.

Associate secretaries: Thomas S. Donohugh for central and southern Africa; Frank T. Cartwright for Eastern Asia; Alfred W. Wasson for Latin America; Murray T. Titus for India, Burma and Southeastern Asia.

Assistant secretary: Raymond L. Archer for Central and Southern Africa, Europe, and North Africa.

Associate secretary for designated gifts: C. K. Vleit.

Treasurer, George F. Sutherland; associate treasurer, Albert E. Beebe; assistant treasurer, Roy S. Smyers; assistant treasurer (on leave), Euan G. Davis.

Medical Adviser: John G. Vaughan, M. D.

DIVISION OF HOME MISSIONS AND CHURCH EXTENSION

Executive secretary, Division of Home Missions and Church Extension, Earl R. Brown; executive secretary, Section of Home Missions, Clarence W. Lokey; executive secretaries, Section of Church Extension, W. Vernon Middleton, W. V. Cropper.

Associate secretary, Section of Church Extension, B. P. Murphy; assistant secretary, Section of Church Extension, Harry C. Leonard; assistant to the executive secretary, Section of Home Missions, Aaron H. Rapking.

Treasurer, William J. Elliott; attorney and assistant treasurer, H. C. Snoke; assistant treasurers, F. H. Parks and Mrs. M. A. Rassinier.

Superintendents of departments: Channing A. Richardson, city work; A. J. Walton, town and country work; Oliver A. Friedman, Goodwill Industries; Edgar A. Love, Negro work.

WOMAN'S DIVISION OF CHRSSTIAN SERVICE

Treasurer, Miss Henrietta Gibson; assistant treasurers, Miss Hazel Best, Miss Marjorie Eicher; disbursing officer, Miss Glenn Moore.

Executive secretaries, Department of Work in Foreign Fields: Miss Louise Robinson, China, Japan and Korea; Miss Sallie Lou MacKinnon, Europe and Africa; Miss Lucille Colony, India; Miss Elizabeth Lee, Latin America; Mrs. Otis Moore, Philippines, Malaysia, Burma.

Executive secretaries, Department of Work in the United States, etc.: Miss Muriel Day, educational institutions; Miss Noreen Dunn, town and country; Miss Mary Lou Barnwell, urban work; Miss Miriam V. Ristine, social welfare; Mrs. Robert Stewart (assistant) in medical work; Miss Grace G. Steiner, deaconess work.

Executive secretary: Department of Christian Social Relations and Local Church Activities, Miss Thelma Stevens; associate secretary, Miss Eleanor Neff.

Editors and secretaries of literature: Miss Bettie S. Brittingham, *The Methodist Woman;* Miss Juanita Brown, literature; Miss Bernice Burroughs, production manager; Mrs. E. Leroy Steiffler, circulation manager.

JOINT DIVISION OF EDUCATION AND CULTIVATION

General Section

Executive secretary, Robert Z. Tyler; assistant to executive, Harry C. Spencer.

Department secretaries: *World Outlook* and literature, Elmer T. Clark, assistant (on leave), Richard T. Baker; field department, Karl K. Quimby and Ezra M. Cox; news service, William W. Reid, associate, Miss Sarah E. Evans; visual education, Jay S. Stowell and Hiram G. Conger; student work (to be elected).

Women's Section

Executive secretary: Mrs. H. E. Woolever.

Associate secretaries, Miss Marion Lela Norris, Wesleyan Service Guild; Miss Helen L. Johnson, youth work; Miss Ruby Van Hooser, children's work; student work (to be elected).

Editor *World Outlook* and secretary of literature, Miss Dorothy McConnell.

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The Year in Religion

(Continued from page ——)

of the National Catholic Welfare Conference, one of the most influential posts of the church in the United States. Msgr. Ready was named by Pope Pius XII as Bishop of Columbus, Ohio.

Other episcopal appointments were to the new Sees of Lafayette and Evansville, Ind., and Steubensville, Ohio. Creation of the new archdiocese of Indianapolis is in line with the policy followed by the Holy See for a number of years of constituting each state, except the smallest, an Ecclesiastical Province.

The past year witnessed a marked increase in inter-religious activities. Among these were the following:

1. Widespread use of "Pattern for Peace," the Interfaith Declaration on World Order signed in October, 1943, by 146 Protestant, Catholic, and Jewish American leaders. This seven point statement has been used by churches, schools, and civic groups all over the nation as the basis of discussion for securing a just and lasting peace.

2. Development of the national network of offices of the National Conference of Christians and Jews. Forty full-time offices now supervise the Conference program in 3,000 communities, with all-year Round Table programs in 300 cities. Comprehensive programs were carried out in schools, churches, military training centers, and civic organizations.

3. Widespread programs in Protestant and Catholic churches devoted to improving intergroup relations. Forty Protestant denominational bodies used a series of books and manuals under the general title, "The Church and America's People," at all age levels for the entire year. The Catholic Commission on American Citizenship completed seven volumes of its series of "Faith and Freedom

Readers." In November, the commission announced that 6,000 of the 8,000 parochial schools of the nation are now using the readers, devoted to better citizenship and human relations.

"With Deeds of Love and Mercy"

Bishop Fred Pierce Corson

It is supremely important that every individual think seriously about the kind of world he wants and the means for getting that kind of world. What we sow, we reap; and regardless of our deepest desires, if we do not establish the conditions for the fulfillment of those desires, we will never enjoy the blessings which could come from them.

Methodist Crusade Christ

Most people want a Christian world, whether they may be working very hard for it or not. We know what underlies our world disorder. In a word, it is unchristian attitudes and practices. We ought to know that progress toward a better world must have a spiritual impulse; for history validates the poet's observation that

Not with swords loud clashing
Nor roll of stirring drums—
With deeds of love and mercy
The Heavenly Kingdom comes.

The Crusade for Christ is a Christian means for building a Christian world. It offers all of us a method for translating our beliefs into actions. Its five-fold objective establishes Christian attitudes and extends Christian practices. Participation in the Crusade will quicken the spiritual impulses of the individual anl vitalize the spiritual life of the church.

Without something like the Crusade for Christ, we have only an unorganized hope that "somewhere" in our present evil world "good might be the final goal of ill." With a force for good like the Crusade, some permanent work for decency and righteousness in the world can be accomplished.

The Crusade offers us an effective and united voice in expressing our Christian convictions concerning world affairs. It carries our good will through its program of rehabilitation and relief to war-ravaged people who must be helped and not exploited. It establishes the home base by the reminder of our responsibility through stewardship, the replenishment of our forces through evangelism and the clarifying and molding of our purposes through Christian education.

If we really want what we say we want, enlistment in the Crusade for Christ is logical and inevitable for Methodists and Methodist constituents.

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BOOKS

Our Faith and Its Background

One of the most helpful guides to the Christian faith in these complex and baffling days is the recently published volume, "Highroads of the Universe." Its author is Dr. J. Glover Johnson, Instructor in Religion at the Mount Hermon School, Northfield, Mass. This book is the outgrowth of successive classroom experiments in teaching the significance of Christianity to a generation of youth increasingly conscious of the scientific and social findings of our world.

Dr. Johnson discovers stimulus and suggestion for his method of teaching, and hence for the outline of his text in the story of the Connecticut Valley. For in this area are some of the most rewarding geological remains in America. Here, too, a considerable number of the nation's more famous institutions of learning have been founded. And here, finally, Dwight L. Moody has perpetuated an influence of lasting spiritual value. The author is convinced that these three strands of life—scientific, cultural, and religious—are not unrelated. Man's tragic plight today arises from the fact that while he has grown to be a giant in technology and learning, he has remained a pygmy in the things of the spirit.

With a consummate mastery of facts and a remarkable gift for balance in treatment, this teacher outlines the relationships of the "Highroads of the Universe"—scientific, spiritual, social—revealing with a new impressiveness the uniqueness of Jesus' way of life for society and for the individual. This book shows how far education has traveled of late, for its material would have been considered collegiate twenty-five years ago. It offers a superb course for a year's study on the part of young adult and prayer-meeting groups in our churches. (Charles Scribner's Sons, New York. Price, $2.50.)

A Non-Methodist in South America

"You see, we're sent to sea in charge of a gun crew averaging 26 men to a ship and to an officer. There is no doctor and no minister, so as well as serving as gunnery officer, we perform the duties of doctor, lawyer, minister, father, mother, professor, etc.

As Chaplains, most of us aren't so hot probably, but considering the limits of our experience in that line—we probably do a passable job. And although religious services, etc., are not usually possible, there is plenty of room for the development of some of the Christian virtues of kindness, cooperation, service, and brotherhood.

Here's something on the work of the Methodist Church in South America that may interest you.

Reversing the usual custom, I was "picked up" on the streets of Montevideo, Uruguay, some time ago, by a kindly, better-than-middle-aged lady, who asked me to dinner. I'd just been to a concert by myself, and apparently looked as though I needed something to do.

She turned out to be Miss Bernice Amanda Miller, the executive secretary of the Y. W. C. A. of Montevideo, and a native of Newport, R. I.

Her director of social studies is Señorita Lita Pinto, the daughter of one of Uruguay's two women Senators—a brilliant young girl, who knows all about Christian principles, and is firmly determined to hasten their translation into political reality. It would be hard to find a teen-age girl in the states who knew as much about the history of her country and about the current state of its politics. Lita is typical of the type of young and aggressive leadership the Y. W. C. A. is developing.

Hastening this process is Crandon University, supported by funds from The Methodist Church in America. I had to leave Montevideo without seeing the school, but I'm told it's very beautiful—and I can vouch for the excellence of its products.

I can prove this best by telling you about Señorita Ellen Elisabeth Ulfeldt, a recent graduate of Crandon. She is now hostess and dietician for the Y. W. C. A. tea-room.

Ellen is 17 years old, the daughter of Danish people who've lived in South America most of their lives. Her dad is a chemist for DuPont, and the golf champion of Argentina and Uruguay.

He sent Ellen to Crandon because it's the best school in this part of South America. She emerges, a beautiful blond-haired, blue-eyed miss, who speaks perfect English and Spanish, as well as some Danish; who is keenly interested in child psychology, who's an excellent cook and dietician (result of Crandon's very practical home economics course), and whose favorite books are "For Whom the Bells Toll" and "Grapes of Wrath."

By any of our standards, Ellen is an exceptional girl. The many American Methodists, whose dollars have made Crandon possible, would feel amply rewarded for their generosity after a few minutes with Ellen."

Sincerely,
(Ensign) HAROLD PUTNAM, USNR.

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57	45	66	51	75	62
58	46	67	52	76	63
59	47	68	53	77	65
60	47	69	54	78	67
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